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FIFTY YEARS AGO - October 1957

What was the church like fifty years ago? Was it growing? Was it adjusting to the methods of the New World? We have gone back to the files of The Orthodox Herald to see what it reflects about church life.

On the first page the need for adult Bible study was stressed. A photo showed a replica of the chapel at Fort Ross, California, built in 1812, which was to be constructed in Calistoga, CA at the only women's monastery affiliated with the Metropolia (OCA). It's Igumena was Juliana.

The next page gave the names of the new pension board. Those eligible for pensions were to be at least 65 years old and have 25 years of service.

Notice was given that copies of all sacramental services were to be sent to New York and they were to have affixed the official stamps.

The Ukrainian Orthodox Church was sponsoring Spanish Language missions in Dallas, Texas, where the Liturgy was served in the Spanish language set to Greek Liturgical Music.

The head of the Veterans' Hospital System requested Greek Orthodox Archbishop Michael to send Orthodox priests to service patients.

A church being built in Hempstead, Long Island was to have a stone from Mars Hill in Athens, from which St. Paul preached, incorporated into its construction. The church was St. Paul's Greek Orthodox Church.

Eastern Orthodoxy was recognized as the fourth major faith in 17 states. In six more it was recognized for incorporation purposes.

An article warned parents about the necessity of educating their children in the matter of their soul.

A reminder not to forget college

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POKROV/OUR PROTECTION

We are aware that different Holy Days are celebrated in different parishes, for example, the Protection of the Mother of God, SS Cyril and Methodius or St. Vladimir. Many from a Slavic parish are amazed to find that it is not celebrated in a parish of Greek background. This is confusing, since in a Russian parish the Holy Day of the Protection/Pokrov is celebrated as a day similar in importance to the 12 main Holy Days on the Church Calendar. This is especially difficult to understand, as the incident which is commemorated took place in Constantinople and not on Slavic soil.

On October 1/14 in the year 911, St. Andrew and his disciple went to the church in Blachernae in Constantinople to attend an all-night vigil. The Church was famous because among its relics were preserved the robe, amophor and part of a belt of the Mother of God. The amophor was a garment which Jewish women wore which covered their head and extended to the ground. Did it resemble the present day burqa, which women now wear in some mid-Eastern countries? St. Andrew and Epiphany were still

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LONGINUS

Tradition tells us that the name of the centurion who presided over the crucifixion of Christ was Longinus. We read about him in Matthew 27:54 and get a more complete picture of him in Mark 15:39 and 44 where he speaks the affirmation "Truly this was the Son of God" which was to cost him his life.

A centurion was a military officer in the Roman army who commanded 100 men. His rank would be akin to that of captain in today's army.

He was also assigned to guard the tomb of Jesus. When the elders bribed the soldiers to say that the followers of Jesus took His body (Matt 28:11), Longinus affected by what he saw at the crucifixion would not accept the bribe.

Longinus resigned from the army and along with two of his soldiers, he went back to his home town of Cappadocia. Here they began telling of what they had witnessed converting many to Christianity. Their activities were closely watched and Pontius Pilate reported all to Emperor Tiberius, who sent soldiers to Longinus' home with orders to return to Jerusalem with his head. Since it was yet not a crime to preach about Christ, the men were arrested on the pretense of being AWOL. The order was carried out and Longinus and his two companions, who have remained nameless, are considered among the first martyrs of Christianity.

When the heads were presented to Pilate to prove that the mission had been accomplished, he ordered them thrown in the dump with the garbage.

Some time later, the heads were retrieved. Their memories are commemorated on October 16/29.

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CHRONOLOGY

OCTOBER 2007

DIED: MATUSHKA KAREN MAHAFFEY (wife of Fr. David), in Pottstown, PA
FR. MICHAEL ST. ANDREW (Patriarchal) in Battle Creek, MI

THE 1600TH YEAR ANNIVERSARY since the death of St. John Chrysostom was commemorated in St. Louis, MO on September 28-30. St. John, who is best known for the Divine Liturgy which is most frequently served in the Orthodox Church, died on the Holy Day of the Elevation of the Cross in 407. His place among the Fathers of the Church was discussed at a Symposium.

PRESENT SLOVAKIA is where many of our Carpatho-Rus people came from. You can get information about their town on maps from www.spis.SK/mapy/r/rl879.html

THE PATRIARCHATE OF PEC is the spiritual center of the Serbian Orthodox Church and has been the official seat of the Archbishop of Pec and the Patriarch since the 13th century. With approval a wall was to be built surrounding the monastery. The work was stopped by the municipality of Pec, composed mostly by ethnic Albanians but continued at the insistence of international representatives overseeing Kosovo. The 614 meters of wall is being built with the large entrance gate located at the command post of the Italian KFOR troops, which are guarding the monastery.

AT THE MAY 27 MEETING OF SCOBA, discussion was held on the moral and spiritual challenge to Global Climate Change. It endorsed the Orthodox Fellowship of the Transfiguration, 887 Sebastopol Rd., Suite A, Santa Rosa, CA 95407 or www.Orth-Transfiguration.org, which is dealing with this concern. Information can be received about membership or setting up a workshop.

THE FIRST RECORD OF A DIVINE LITURGY TO BE SERVED IN CANADA was on July 18, 1907 in Limestone Lake, later known as Wostok, which was located in the northwestern part of the country. Since no building was available to accommodate the many Galician settlers who came from miles around, the liturgy was served outdoors in a field. The visiting clergy spent the week organizing the group, blessing homes and fields and baptizing. The second Sunday they traveled to Rabbit Hill, where a second Divine Liturgy took place. A historical note: Many of the pioneer priests in the OCA served Rabbit Hill a few years after their ordination and graduation from our first seminary in Tenafly and Minneapolis.

THE BROTHERHOOD OF ST. MOSES THE BLACK is a national organization of African-American Orthodox Christians. A regional chapter was formed in Detroit at its 13th annual conference. For info on either contact Subdeacon Robert at 313/601-8499 or rmitc02@ameritech.net or Sharon Gomulka at 248/477-6411 or tgomulka@flash.net

A 40-FOOT WOODEN CROSS WAS BLESSED EARLY IN AUGUST at the Church of the New Martyrs and Confessors built recently at Butovo at a site south of Moscow, where firing squads executed thousands of people 70 years ago who had been labeled as "enemies of the state." The wooden cross was carved at a monastery on the Soloviki Islands in the White Sea, which housed one of the first Soviet labor camps. It took the cross 13 days on a barge down the Belomorkanal, a 141-mile waterway linking the White Sea with Lake Onegato to reach Moscow.

INVESTIGATION INTO THE DEATHS of the last Russian czar and his family have been reopened after a Yekaterinburg archeologist found bones in a burned area of ground near Yekaterinburg. The bones appeared to be from a young boy and woman roughly the ages of the two children of the Czar whose remains were not found earlier. The rest of the family, the parents and three daughters, have been reburied in St. Petersburg.

THOUSANDS OF NEW RELIGIOUS GROUPS HAVE FORMED ALL OVER THE WORLD IN RECENT YEARS. The theology of the new groups ranges from esoteric revisionist interpretations of Christianity, Hinduism or Buddhism to belief that God will arrive on a UFO according to Christopher Partridge, author of the Encyclopedia of New Religions. In Siberia there is a 46-year-old man who preaches that he is Jesus Christ, who has now returned to earth because this is the first time since Christ was crucified over 2000 years ago that he is needed. He has about 5000 devoted followers and has preached in Moscow, Western Europe and the United States. He is called Vissarion, which means "he who gives new life."

FIRST COMES MARRIAGE, THEN COMES JUNIOR IN A BABY CARRIAGE is rapidly changing to "First comes Junior in a baby carriage, then marriage does or does not come" as four in ten children are born to unmarried moms in the U.S.

THE METUCHEN, NJ DIOCESE OF THE ROMAN CATHOLIC CHURCH is the first diocese to build a crematory in a Catholic cemetery despite the Catholic Church's preference for burial. Three other Catholic cemeteries in San Antonio, TX; Oakland, CA; and Detroit, MI, have crematories that were already built on nonsectarian cemeteries when Catholic dioceses bought them.

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FIFTY YEARS AGO

students was included.

Note was made of Chaplain Stroyens' work at Chanute AFB in Rantoul, IL. Outreach was made to students at the University of Illinois to render Orthodox fellowship.

It was suggested that Sunday schools stress missions. Many ideas were given to implement this.

POKROV/OUR PROTECTION

praying in church at 4 a.m. when the Mother appeared seemingly standing above the congregation and she had a veil stretched over her arms as though to protect them. She was clad in gold-encrusted purple and shone with an indescribable radiance. She was surrounded by apostles, saints, martyrs and virgins. After they got over their shock and awe, they tried to tell about their experience, but they did not get much attention in Greece. Perhaps it was due to the people who were sitting on their respective thrones - church and state.

But, when it became known in Rus, it appealed to the emotion of the people. They were struck by the loving concern the Mother of God showed to her people. These feelings were partly expressed in the hymns for this day. Some of them were written by St. Roman, whose day is also celebrated. In Russia, both the Holy Day and ikons of the Protection are treasured as symbols of her love and how it has touched their hearts. Whole towns, monasteries, and nursing orders of Pokrov/Protection are everywhere. Even the cathedral of St. Basil in Moscow is really dedicated to her Pokrov/Protection.

PRAYER:

Remember us in your prayers, O Lady, Virgin Theotokos, that we not perish for the increase of our sins; protect us from all evil and cruel misfortune. For we put our hope on you, and honoring the feast of your Protection, we magnify you.

THINGS ARE NOT WHAT THEY SEEM TO BE

Two traveling angels stopped to spend the night in the home of a wealthy family. The family was rude and refused to let the angels stay in the mansion's guest room. Instead the angels were given a small space in the cold basement. As they made their bed on the hard floor, the older angel saw a hole in the wall and repaired it. When the younger angel asked why, the older angel replied, "Things aren't always what they seem."

The next night the pair came to rest at the house of a very poor, but very hospitable farmer and his wife. After sharing what little food they had, the couple let the angels sleep in their bed where they could have a good night's rest. When the sun came up the next morning, the angels found the farmer and his wife in tears. Their only cow, whose milk had been their sole income, lay dead in the field. The younger angel was infuriated and asked the older angel how could you have let this happen? The first man had everything, yet you helped him, she accused. The second family had little but was willing to share everything, and you let the cow die.

"Things aren't always what they seem," the older angel replied. "When we stayed in the basement of the mansion, I noticed there was gold stored in that hole in the wall. Since the owner was so obsessed with greed and unwilling to share his good fortune, I sealed the wall so he wouldn't find it."

"Then last night as we slept in the farmer's bed, the angel of death came for his wife. I gave him the cow instead. Things aren't always what they seem."

Sometimes that is exactly what happens when things don't turn out the way they should. If you have faith, you just need to trust that every outcome is always to your advantage. You might not know it until some time later...

(Borrowed)

A BEAUTIFUL STORY

A woman came out of her house and saw 3 old men with long white beards sitting in her front yard. She did not recognize them. *She said, "I don't think I know you, but you must be hungry. Please come in and have something to eat."*

"Is the man of the house home?" they asked. "No," she said. "He's out."

"Then we cannot come in," they replied. In the evening when her husband came home, she told him what had happened.

"Go tell them I am home and invite them in!" The woman went out and invited the men in. "We do not go into a House together," they replied.

"Why is that?" she wanted to know. One of the old men explained: "His name is Wealth," he said pointing to one of his friends, and said pointing to another one, "He is Success, and I am Love." Then he added, "Now go in and discuss with your husband which one of us you want in your home."

The woman went in and told her husband what was said. Her husband was overjoyed. "How nice!!" he said. "Since that is the case, let us invite Wealth. Let him come and fill our home with wealth!"

His wife disagreed. "My dear, why don't we invite Success?" Their daughter-in-law was listening from the other corner of the house. She jumped in with her own suggestion: "Would it not be better to invite Love? Our home will then be filled with love!" "Let us heed our daughter-in-law's advice," said the husband to his wife. "Go out and invite Love to be our guest."

The woman went out and asked the 3 old men, "Which one of you is Love? Please come in and be our guest." Love got up and started walking toward the house. The other 2 also got up and followed him. Surprised, the lady asked Wealth and Success: "I only invited Love, why are you coming in?" The old men replied together: "If you had invited Wealth or Success, the other two of us would've stayed out, but since you invited Love, wherever He goes, we go with him. Wherever there is Love, there is also Wealth and Success!!!!"

SOBORNOST

In previous editions we have discussed the Councils which were rejected. This month, we enumerate those which were accepted and by whom.

Accepted Councils

Bulgakov's statement was upheld at the Council of Constantinople in 381. Only 150 Eastern bishops gathered for the synod, which was intended only to be a "local" council. Yet despite the small number and the lack of widespread geographic representation, nonetheless this synod was reckoned as the Second Ecumenical Council.

Not many more hierarchs attended the Council of Constantinople in 553 (160 bishops) or the Council of Ephesus in 431 (200 prelates), yet they have been ranked as Ecumenical Councils. These numbers were far less than many of the "pseudo-councils" mentioned earlier.

In the case of the Council of Chalcedon in 451, while the largest number of bishops (of all the seven Ecumenical Councils) was present (i.e. 630), not all of the major sees were represented. And more often than not with all of these councils, the West was attended only in the persons of a few representatives. In the case of the Second Ecumenical Council, the West was not represented at all; and in the case of the Fifth council, the synod proceeded despite the refusal of Pope Virgilius to participate.

It is obvious that legal criteria for "ecumenicity" were no guarantees of reception. Again, according to Meyendorff,

> Ecclesiologically ... the authority of a council depended upon its being the true voice of the episcopal and ecclesial consensus.

The Councils of Carthage (411 and 418) have been received universally throughout the Church (East and West), despite their "Western" representation. The theology of these "local" councils championed by Augustine, who affirmed the baptism of infants against Celestius, was ratified by the Ecumenical Council of Ephesus.

No external criteria distinguished the Photian Councils of 867, 869-870 and 879. The second of these synods had the fewest bishops, but it had the representation and acceptance of the West. In the West, the 869 gathering, which overturned the decrees of two years earlier, is considered an ecumenical council. The third, which anathematized the one summoned ten years earlier, is considered authoritative and legitimate in the East.

The local Councils of Constantinople in 1341 and 1351, which ratified the teaching of Gregory Palamas, have "universal" reception throughout the Orthodox world. His theology is not only "accepted" in the East but, combined with his spirituality, gained him canonization in 1367.

Likewise, the "confessional" local synods of the 17th century have gained universal acceptance in the East, as have the pronouncements of the Orthodox Patriarchs to the Pope in the following century. The local Russian councils of 1666 and 1917 have been received in the Orthodox world; and, of course, the most recent Russian synods were heralded everywhere in the East as a sign of the resurgence of the Church amid communism.

The efforts of the local synods, such as those convened recently in Constantinople, working towards the "Great and Holy Council" yet to be convened, have likewise gained "Pan-Orthodox" status. And numerous decrees of ecumenical importance, despite their "local" origins, have been accepted throughout the Orthodox East.

All of these "local" councils have surpassed their intended importance and gained the "reception" of the whole Orthodox Church.

In fact, of recent date, only the granting of "autocephaly" to the "Metropolia" in America by the Russian patriarchate has met with opposition from the other local churches (the Ecumenical Patriarch and a number of the other ancient patriarchates). In the *sobornost* of the Church, it is a matter yet to be settled at the upcoming "Great and Holy Council," according to Greek Orthodox Theologian Trempelas.

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PRESS FUND

Thank you/Spasebo for helping us to keep publishing. Costs were inching up, but this past month they took a big jump. I must say that I was disturbed by this. But I have faith, as Father's kin-folk in Nove Davidkovo advised me that: "Boh pomozet." Helping this month are: Anne Dorozynski, Zena Zlotnick, Ethel Watlock, Kathryn Guido, Anonymous, Nancy Krull, Paul Laskovich, Donald Belinsky, S. Sam Wecal, Catherine Shaffchick, Alex and Mary Miskov, Velma Seman, Connie Morgan, Claudia Sulin, Michael Lagaza, Claudia Sczyrek, Joe and Helen Zak, Irene Allen, Anna Smerechnak, Helen Hunt.

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*A friend in memory of Irene and Andrew Tus.

*Nicholas and Manya Shark in memory of their brother Vladimir Skuby.

*In memory of John and Olga Hromyk.

LIGHTER MOMENT

Ghost: "I'm a total failure. For 10 years, I've been dragging my chains around the castle and today I found out the owner is deaf."

* * * * * *

He who knows nothing is confident of everything.

Memories

OF AN *ORTHODOX ALTAR BOY*

I'm twelve years old, it's the summer vacation from school, and I really like sleeping late in the mornings! But today, it's 8:15 AM on Sunday, and Dede is calling up to me to get ready for the 9:00 AM church service. Dede is the church *Cantor* and has to be in church early to read the *Pre-Liturgy* prayers before service begins. I'm the *Altar Boy,* and I, too, have important duties to perform before the service. I learned what and when to do them from my two older brothers, who were *Altar Boys* also. Truthfully, I'm kinda glad they no longer are, I'm proud that I know how to do it myself. An *Altar Boy* should be proud ... he sees and knows a lot of what goes on behind the *Iconostas* that the parishioners in the pews don't see, or realize, that it is happening before and during the *Liturgy.*

It's now 8:40 AM, Dede and I have arrived at church. The priest is already there and is putting on his *Vestments.* It consists of about five different garments, he puts them on in certain order, and each has a religious significance. My first duty is to put on my own robe. I hold it flat with two hands with the cross on the back facing up. *Father* comes over and blesses my robe... An *Altar Boy* never puts on his robe without it being blessed first!

Father is now over at the *Oblation Table* preparing the bread and wine for the *Communion,* he does this while saying special prayers, only I can hear them. He will soon need the *Censer (Kadilo)* ... I better get it ready. I first empty the ashes from last Sunday's service then light the charcoal briquette, blow on it to make part of it glow red, and apply some incense. Good! It's smoking real well! The worse fears of an *Altar Boy* is that there is no incense smokes when the priest swings it. That's why I check it a lot of times during the service.

It's time to get some water that I will need. Our little church in Ganister, PA had no indoor plumbing. That meant going outside, getting water in the winter sure wakes you up fast. It's too cold then, so I heat it up on the little hot plate to a warm temperature. Okay ... now I'm ready for church to begin.

Dede is done singing the prayers, the church bell is being rung, and *Father* needs the *Kadilo* to leave the altar and incense the church. There is a right way to hand the *Kadilo* to the priest. I hold it part way down the chains, leaving enough room for him to grab it, and put his finger through the ring on the end of the chain that lifts the top of it, to allow the incense smoke to come out. Another fear is that you let it go before *Father* has a good hold on it. See... to a twelve-year-old, it's like teamwork between *Father* and me!

The *Liturgy* begins... I always stand beside the altar during the service, and only leave there when there are other duties to perform. Duties, like what?

*Cutting up the *Holy Bread* into pieces, and diluting some of the wine with warm water. Both of these I will serve to the parishioners right after they take *Communion* from *Father.* The pieces of *Holy Bread* are put into a bowl and the wine in a small pitcher. I serve the wine by pouring some of it into a gold colored cup, that has a handle, for the parishioners to drink from. Don't pour too much for the women, a little more for the men, making sure never to run out! There was an old gentleman who always gave me the dirty looks, he didn't think I ever gave him enough!

*The priest washes his hands before preparing communion at the *altar.* I have the warm water in a pitcher, a large bowl to catch the excess, and a towel on my shoulder for him to dry his hands. All this takes place when the *Royal Doors* are closed and the drape pulled. I have to know when to close and open the drape, knowing that, so that Father doesn't have to tell me, it feels good!

*My *Altar Boy Candle* is always lit, ready for me to carry out through the *Deacon's Doors* at the right time during the *Liturgy.* I have to know when to do this a couple of times, and in a way that I'm already out of the *Altar* just as the priest emerges. I was late one time 'cause I was messing around... *Father* just gave me "that look" ... never happened again!

Liturgy is coming to a close, it's been almost two hours since I've arrived at church. Time for me to take out the leftover *Holy Bread* and church announcements to give to the parishioners after they kiss the cross. Did you ever wonder who gets the leftover bread and wine when all is done?

So...another Sunday as an *Altar Boy* without goofing it up... I'm proud of it, especially since it's only *Father* and I who know what happens behind the *Iconostas* to perform an *Orthodox Liturgy.* But wait!

There are a lot of elderly gentlemen (like myself), as well as young fathers, and the current young boys who are serving... they all know this! I hope this article stimulates them to tell their families their stories.

I dedicate this article to them... and to all the priests, who are so very understanding when we would goof up something.

Bob Cramer

Please send your MEMORIES to Margaret Pysarchyk, 2125 Garfield St., Lorain OH 44055 or email at mypysarchyk@hotmail.com

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* * * * * *

For every person there are two attending angels, one of justice and the other of wickedness. (If we have) good thoughts, an angel of the Lord is speaking to us...if the thoughts of our heart are turned to evil, an angel of the devil is speaking to us. Origen

WHAT HE LOOKS LIKE

Most people envision God as a grey-bearded old man holding a lightning bolt, looking down from heaven. However, Scripture tells us that "no person has ever seen God." (John 1:18). Moses came pretty close as he stood in God's presence as we read in Exodus 3 about him and the burning bush.

Although no one has ever seen God the Father, we know that God the Son, Jesus Christ, became a human being. What then did He look like? Historical sources lead us to believe He looked like a normal Middle Eastern man of that time period. We also have copies of the icon Not-Made-By Human Hands, which we commemorate on August 16.

How important is it for us to know what Jesus looked like? It's important to know that He looked like a regular person – with hair, two hands, two feet, etc. After all, we do say that we believe that He became man. He was incarnate (had a body).

This is evidence of his full humanity which our church celebrates through the use of icons, which you know are images used as teaching tools by the church. But they do not portray photograph-like details of their subjects. Instead of being historical portrayals, they are spiritual portrayals, emphasizing theological and eternal truths. For instance, you might notice that on an icon, the ears are disproportionately large, and the mouth disproportionately small. This is to teach that we should spend more time listening to God's word and less time in idle talk.

HALLOWEEN

Although the name is taken from a Christian feast, Allhallows Eve, it has nothing in common with the day itself. The Halloween traditions have never been connected with religious celebration of any kind. The customs are traced back to the ancient Druids and are observed in European countries where the population is of Celtic stock.

Allhallows Eve is the day before the Western Church holy day, which commemorates All Saints. Unfortunately, there is little left of the commemoration as it is overshadowed by the celebrations of Halloween.

In the Orthodox and other Eastern Christian churches, All Saints is celebrated on the Sunday following Pentecost, which has a variable date as Pentecost is always celebrated 50 days after Pascha/Easter, which comes on different dates.

Why is All Saints celebrated? It is placed after Pentecost because its emphasis is on the Holy Spirit to remind us of what power the Holy Spirit has in our lives. The saints were, and continue to be, those individuals who allowed and allow the Holy Spirit to be active in their lives. On All Saints' Day we honor and remember those who, in death, have joined the Church Triumphant, as well as the faithful saints of the present who serve Jesus Christ.

LIGHTER MOMENT

One parish holds a fundraising bazaar every year. The priest found that it's a great way to meet with a part of the congregation that he doesn't see very often on Sunday at services.

One of the parishioners had brought her husband to the bazaar in hopes that he would find something to buy. While he was browsing the tables, the priest bumped into him and started to make small talk. He mentioned that he hadn't seen him in church for several weeks. "I've been out playing golf," he told the priest rather honestly.

As he saw disappointment on the priest's face, he found a way to justify his choice.

"Don't worry, Father," he said. "My game is so bad, I pray every time I hit the ball."

* * * * * *

Teach your children to be generous, not from instinctive compassion but with the conviction that what is given to the poor, the Savior receives as given to Himself. Teach them with the words of the Lord: "It is more blessed to give than to receive." (Acts 20:35) Let their little hands grow accustomed to good works, so that they may perceive what joy and delight is felt by him who gives.

Bishop Irenaius

Undique (from everywhere)

Where faith is strong, circumstances can be met, situations can be adjusted to, needed changes can be made.

The Holy Spirit thoroughly permeates the Divine Liturgy. I now tend to look for references when I attend church.

God's love does not keep us from trials but sees us through them.

God created everything (all things visible and invisible) and there is nothing existing that was not created by God Himself. We may ask. Did God create the devil? God did create him, but not as the devil. Everything that God created was good, including an angel named Satanail who was the highest ranking angel and who could face God in His glory. However, Satanail and the angels who followed him disobeyed God and resisted His love. They themselves ruined their glory and dignity and therefore created for themselves a separate realm. In this realm they live far from God, and life far from God is actually not life but is equal to death and is called hell.

All the changes that have come about in the church have come gradually, in small increments, over many years. This makes it hard to see where you once were and where you are now. It keeps people from seeing the giant leap and profound changes that all of these incremental changes can have on our concept of Who God is and what it means to be an Orthodox Christian.

In the face of declining attendance, many churches have changed their style. Increasingly, churches offer entertainment, excitement, and secular attractions, rather than instruction about God and worship of Him.

Listening to the spoken word, the reading from the Gospel and Epistles, echoes all the way back to the 1st century. The New Testament writings were given orally because 95% of people weren't literate. "And he said unto them, He that hath ears to hear, let him hear." Mark 4:9.

Editor's Notes

It was a sad day in May 2003 when "The Old Man of the Mountain" broke apart and slid down the mountainside. This 40-foot profile of an old man's face, carved by nature in the White Mountains of New Hampshire, had long been an attraction to tourists, a solid presence for residents, and the official state emblem. It was written about by Nathaniel Hawthorne in his short story The Great Stone Face.

Some nearby residents were devastated when the Old Man fell. One woman said: "I grew up thinking that someone was watching over me. I feel a little less watched-over now."

There are times when a dependable presence seems to disappear. Something or someone we've relied on is gone, and our life is shaken. This is now occurring to many Orthodox on the continuing inaction on the problems facing the OCA. Their loss of confidence makes them feel off-balance, unstable. They may even think that God is no longer watching over them.

But "the eyes of the Lord are on the righteous and His ears are open to their crys." (Psalm 34:15). "The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate." (v.22)

God's presence is real. He constantly watches over His Church and us. Those who are incensed at the events that are unraveling too slowly but stay faithful because of true convictions will provide the finest "rock" in the rebuilding process when the time comes.

God Be With You.

Matushka Nina

MUSIC IN THE CHURCH

The leaders of the early Christian Church, guided by Old Testament precedent and New Testament admonition, gave their general approval to the use of music in the services of the Church. We read in Ephesian 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.", and the Corinthians were told in the first letter 14:15: "…I will sing with the spirit, and I will sing with the understanding also.". The Colossians 3:16 were instructed to: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Although Christianity was a Jewish sect at its inception and therefore heir to the musical materials and practices of Judaism, it possessed neither the financial resources nor, since it was forced by persecution to conceal its activities, the physical facilities necessary for the development of a tradition of choir singing like the Jews. As a result of these circumstances, the singing that flourished among the early Christians was largely congregational.

Not only were the psalms themselves borrowed by the Christians from their Jewish predecessors but Jewish methods of performance were also incorporated into Christian worship. Antiphonal and responsorial singing may have first appeared among those Christians in closest geographical proximity to the Judaic roots of Christianity; but by the end of the 4th century, these methods were common to Eastern and Western churches alike.

* * * * * *

For many come to the faith, but few are brought into the Heavenly Kingdom. And many serve God with the tongue, but turn from Him in their lives. From this we should reflect on two things. The first is that no one should presume concerning his own salvation; for though he is called to the Faith, he knows not whether he will be chosen to enter the Kingdom of Heaven. The second is that no one should take it upon himself to despair of his neighbor, whom he sees steeped in vice, because no one knows the richness of Divine mercy. St. Gregory.



Do you like potato pancakes but hate to grate the potatoes? Do you cook for one and use packaged soup but are hungry for some homemade dumplings (halushki)? Try these speedy recipes, you will be surprised how speedy and good they are.

POTATO PANCAKES

(blender method)

2 cups cubed raw potatoes
1/4 cup milk
1 egg
3 Tbs. flour
3/4 tsp. salt
1/4 tsp. baking powder

Blend for 10 seconds. Do not overblend as potatoes should have grated appearance. Fry until lightly brown. Serve with sour cream, butter or applesauce.

QUICK DUMPLING SOUP

1 pkg. dried noodle soup mix
1 egg
1/4 cup milk
1/8 tsp. salt
1/2 cup flour

Prepare soup as directed on package. (Mrs. Grass's is good.) In a small bowl, mix together the egg, milk and salt. Gradually stir in enough flour to make a dough thick enough to coat a spoon. When soup is at a low boil, dip teaspoon into dumpling mix and drop into soup. Keep at low boil for 6 to 8 min.

NOTE: Perfect for college students. May add frozen peas and carrots and tablespoon flour and make chicken and dumplings or add corn and make it Pennsylvania Dutch style.

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If the soul be full of tumult and jangling noises, God's voice is little likely to be heard.

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PERIODICAL POSTAGE PAID

JESUS ASKED, "WHO DO YOU SAY THAT I AM?" WHO IS HE TO YOU?

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WINTER'S GRACE

How many times have you heard: "I hate to be with her, she's always complaining." It can describe a person at any age but, unfortunately, too often it refers to an older person. In Proverbs we are told that "a cheerful heart is good medicine, but a downcast spirit dries up the bones." (17:22).

We can see life in a more positive light. Our life presents a choice in how we respond to situations. And if we choose to remain positive in the face of calamity, this doesn't mean that we deny our grief or fear. It means we face it – but with the certain knowledge that we don't face it alone. God is always with us.

I read somewhere that courage is fear that has said its prayers. It's the same concept; it doesn't mean that fear is denied. The fear may remain: It can sit side by side with the knowledge that God is present and active in your life.

So it is with a positive outlook on life. We still grieve loses, fear dangers, become anxious about medical procedures and worry about our finances. But we choose to see them through a filter colored with God's outrageous, unconditional and amazing love. We can choose to be carriers of God's love.

Living life in such a way opens us up inside, makes us feel more forgiving and generous in spirit. We can be like Grinch in Dr. Seuss' book and feel our hearts enlarge within us as we face life with humor and a positive outlook.

Home Bible Reading Schedule

OCTOBER 2007

1. Luke 6:24-30 Roman
2. Luke 6:37-45 David
3. Luke 6:46-7:1 Dionysios (Dennis)
4. Luke 7:17-30 Bernice
5. Luke 7:31-35 Charitina
6. Luke 5:27-32 Thomas
7. **Luke 7:11-16 Bacchus**
8. Luke 7:36-50 Pelagia
9. Luke 8:1-3 Lot
10. Luke 8:22-25 Eulampia
11. Luke 9:7-11 Feofan
12. Luke 9:12-18 Cosmos
13. Luke 6:1-10 Zlata
14. **Luke 8:5-15 Sylvan**
15. Luke 9:18-22 Lucian
16. Luke 9:23-27 Longin
17. Luke 9:44-50 Hosei
18. Luke 9:49-56 Gabriel
19. Luke 10:1-15 Joel
20. Luke 7:1-10 Gerasim (Harrison)
21. **Luke 16:19-31 Ilarion**
22. Luke 10:22-24 Averky
23. Luke 11:1-10 Ignatius
24. Luke 11:9-13 Sebastina
25. Luke 11:14-23 Tabitha
26. Luke 11:23-26 Dimitry
27. Luke 8:16-21 Nestor
28. **Luke 8:26-39 Terenty**
29. Luke 11:29-33 Avram
30. Luke 11:34-41 Artim
31. Luke 11:42-46 Maura

BIBLE STUDY

The reading for October 8 is taken from Luke 7:36-50. It reads like a story. But to better understand it, we must bear in mind some traditions which may be unfamiliar to us in the 21st century.

Simon was repulsed by Jesus, allowing the woman to tend to His feet; but in Biblical times, this was a sign of hospitality and Simon failed to do this.

The roads in Palestine were not paved. In hot weather, they were deep in dust and when it rained – they were muddy. Most people wore sandals which consisted of leather soles held in place by straps so a person's feet got dirty. So when a guest arrived there was usually a servant at the door with a jar of clean water to wash the guest's feet. Then the servant dropped a little concentrate of attar of roses on the guest's hair or burned incense around his head for a few moments. Simon failed to provide this courtesy to Jesus. The woman did even if she was not at home and did not have the water. She showed hospitality when Simon didn't.

She did have the perfume, however. She wore a little phial of perfume around her neck as most Jewish women did in those days. Sometimes these phials were very valuable, but she broke hers and poured it over Jesus' feet.

This parable teaches us about judging and making snap decisions.

LIGHTER MOMENT

A man went to his supervisor in the front office. "Boss," he said, "we're doing some heavy cleaning at my house tomorrow, and my wife wants me to help clean the attic and the garage, moving and hauling stuff."
"We're shorthanded, Joe," the boss replied. "I can't give you the day off."
"Thanks, boss," Joe replies. "I knew I could count on you."